CONCERN

a service of the GENERAL BOARD OF CHRISTIAN SOCIAL CONCERNS OF THE METHODIST CHURCH

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In this issue

Race for peace

The population crisis

Missionaries amid Africa's nationalistic turmoil

Discussion insert on Race for peace

Dateline December 1, 1961

The death of Sam Rayburn, Speaker and Representative longer than any man in the history of the House of Representatives, has aroused speculation about which Democrat will succeed him in the Chair when Congress reconvenes Jan. 10.

Most odds-makers are giving a clear edge to House Majority Leader and Speaker pro tempore John W. McCormack (D-Mass.). The greatest obstacle in his path is the fact that he is a Catholic. Many people feel that the second most powerful elective office in the United States should not go to a Catholic since the President

(continued on page 20)

CONCERN

a service of the

GENERAL BOARD OF CHRISTIAN SOCIAL CONCERNS OF THE METHODIST CHURCH

- **DIVISION OF TEMPERANCE AND GENERAL WELFARE**
- **DIVISION OF PEACE AND WORLD ORDER**
- **DIVISION OF HUMAN. RELATIONS AND ECONOMIC AFFAIRS**

THE METHODIST BUILDING
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Prayer, our greatest weapon

The crises of our chaotic times cry out for a dramatic Christian witness. A real demonstration of concern by churchmen can bring about Christian solutions to baffling problems that government alone cannot produce.

Such a movement is now gathering momentum, not from bureaucrats or boards, but from aroused citizens at the grass-roots. This discovery brought to the presiding bishops and our preoccupied staff an injection of enthusiasm for peace that has released new ardor for action.

The *Race for Peace* program, as adopted by the Division of Peace and World Order and endorsed by the total staff, is reproduced in this issue of *Concern*. It is going to the Council of Bishops and the Quadrennial Committee for what we hope will be church-wide implementation.

Meanwhile, appeals are being made for cooperation and joint promotion with other denominations. Not the least significant phase of this program is the request that in every community dedicated Methodists will enlist the participation of fellow Christians in organizing and conducting prayer cells among those who enter the new covenant for peace.

When in the midst of our Northeastern Regional Briefing Conference the members spontaneously resorted to prayer, many expressed confidence that this approach can and will be more effective than resolutions or letters to government officials. These latter are efficacious, as good communications of our concern always are, but prayer accomplishes "more than this world dreams."

As some fine members put it, "this procedure inspires confidence in the social action approach." Indeed, as still others observed, "this method subjects us to God's will, and opens the way for him to guide our actions." Moreover, it makes us available as helpers in the colossal task to which he has called us, *i.e.*, to seek first the Kingdom of God and his righteousness."

Blessedness accompanies peacemaking. It is in the discharge of this responsibility that we are "called the children of God." Through such endeavor we share the greatest power ever revealed to the human family.

J. B. Phillips, in modernizing the language of the timely Letter of St. James, calls prayer "our great weapon." He gives us this pertinent translation for verse 16 of Chapter 5: "Tremendous power is made available through a good man's earnest prayer." (Read also John 15:7).

A small boy wanted to demonstrate that by mechanical means he could remove a huge obstruction from the country road. He got his father to drive him out in the farm wagon, where he exhausted his trusted skills and childish strength in a futile effort to clear the passage. Forced to admit failure, he said, "Dad, I've used all the methods I know, but I just can't get that log out of the way." The father, admiring his son's courageous efforts, said, "You haven't yet called on your greatest resource." Then, with his father's help, the jubilant boy enjoyed an experience of success. (Read again Matthew 17:20).

If our witness and work are to save humanity from a nuclear holocaust, we must first invoke the blessing and power of Almighty God. After all, "salvation belongeth unto the Lord." We learn his will only in the worship that gives God an opportunity to serve us and send us on missions that have redemptive significance.—*Caradine R. Hooton, General Secretary.*

Race for peace

We call all Methodists to join the race for peace. The world situation demands a maximum effort by all people of good will to prevent a war which now endangers the whole world. We must implement the position of The Methodist Church that safeguarded world disarmament under a strengthened United Nations is an essential prerequisite to peace.

As Christians, we are all commissioned as ambassadors of reconciliation. The present crisis is a critical challenge to us to become informed and effective peacemakers. The hour has come for Methodists:

- To affirm that we believe that war is not inevitable.
- To insist that there are moral and realistic political alternatives to both suicide and surrender.
- To demonstrate that the Christian faith is a positive substitute for panic and panic programs.
- To reaffirm our faith that man everywhere can live in peace with his fellowman.
- To covenant ourselves and our resources to informed action for peace in the places where we live and work.

THE CHALLENGE

To these ends, the Division of Peace and World Order hereby commits its full resources to assist in the development of a committed core in each local church which will:

1) Study peacemaking alternatives,

2) Communicate their concern to neighbors and others,

3) Register Christian conviction at the places in government where decisions are made,

4) Support the sending of peace missions to other nations.

We urge the Council of Bishops and all agencies of the church to join with us in giving top priority to this program.

Man stands under the judgment of God. We have never confronted so great a challenge as now faces us. We are not sufficient in ourselves. Neither can we stand apart from our responsibilities for the solution. As children of God we are under compulsion to be consumed in the tasks of peace lest man be consumed in the fires of war.

Statement adopted by the Division of Peace and World Order at Omaha, Neb., Nov. 7, 1961.

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The action

Candle In The Wind

The latest development in the "Race for Peace" emphasis came from the Council of Bishops meeting in Gatlinburg, Tenn., last month. In a statement stressing the need for Christian work for peace, the bishops said:

"The birth of Jesus was announced in a message of peace on earth, good will among men. He has earned the right to be known as the Prince of Peace. The promise of sonship is to peacemakers. The making of peace is our business, our sacred trust. In this heritage of remembrance, commitment, and redemption, we call The Methodist Church, indeed all Christians, to join in a crusade for peace, to move resolutely against the drift toward war.

"We believe the abolition of war is an absolute imperative, that under God it can be achieved in our time."

The Council of Bishops' statement further stimulated the "Race for Peace" movement which has been launched in Methodism, sparked by "grass roots" demands for Christian alternatives to a "suicide or surrender" philosophy in the face of the current world crisis.

As the war scare deepened in late summer and fall, aroused Methodists began to react, requesting leadership in ways that they could work for peace. Letters poured into the offices of church leaders.

Briefing conference action

In September the movement received further impetus at the Western and North Central Regional Briefing Conferences sponsored by the Board of Christian Social Concerns.

When several speakers at these meetings emphasized the urgent need for Christian action on peace, participants began to express their concern and soon all joined in a spiritual experience of Christian commitment. (See "Hope for the World" by Stanley McKee, *Concern*, Nov. 1, 1961).

Staff members of the Board of Christian Social Concerns carried reports of these Briefing Conference actions to the annual staff retreat held in Washington, D.C., in October.

Joining the staff retreat for a one-day session, the episcopal officers of the Board—Bishops F. Gerald Ensley, John Wesley Lord, Kenneth W. Copeland, and A. Raymond Grant—also reported on letters they had received expressing the desire for this general agency to lead out in work for peace.

At that retreat the staff adopted a "Proposal on Action for Peace." (See *Concern*, Nov. 1, page 5), which urged the Division of Peace and World Order to "call a special meeting as soon as possible to develop a strategy for Methodist action in the present international crisis."

The staff also pledged themselves to "whatever added service or responsibility may be required to extend this effort." The Divisions of Temperance and General Welfare and Human Relations and Economic Affairs both decided to gear their programs and efforts into the priority for peace.

Division meeting called

Soon after the staff retreat, Bishop Copeland, chairman of the Division of Peace and World Order, scheduled a division meeting for Nov. 6-7 in Omaha, Neb.

Meeting in an atmosphere which prompted Bishop Ensley, Board president, to note that "no man knows what the day or even the hour will bring," the division declared: "The world situation demands a maximum effort by all people of good will to prevent a war which now endangers the whole world."

During the meeting, division members quickly by-passed the usual routine reports to discuss the peace priority. Faced with a problem of how to communicate the help that Methodists were calling for, the members worked out proposals emphasizing the Christian role of reconciliation. They called it the "Race for Peace," adapting a phrase President Kennedy had used in his recent UN speech.

Following a statement of "challenge" (See page 3), the division developed a program which, to be effective, must be carried out by local churches and individual Christians. It calls all Methodists to prayer, study, discussion, and action, and places special emphasis on the need for small, continuing groups to study and act on peace in Methodism's local churches.

One part of this emphasis on small groups includes the suggestion that each local church conduct a "Covenant Sunday for Peace" to help develop the "committed core" of members who will covenant to study peacemaking alternatives, communicate their concern to neighbors, and register their Christian convictions at the places in government where decisions are being made.

Long before the Omaha meeting, hundreds of persons had already committed themselves to renewed dedication to the cause of peace. Among these covenants were:

"I will give $2.00 per week until peace comes."

"I pledge my daily prayer for peace, and a genuine effort to get our Commission on Christian Social Concerns working for peace in my church."

Some of the projected local church parts of the "Race for Peace" program in which these small groups can participate include:

1) Twenty-four hour prayer vigils for peace.

2) Local every-member peace visitations.

3) Participation in "Covenant Action-Groups" to work on specific peace projects.

4) Securing 1,000,000 Methodist signatures on petitions supporting the goal of universal, total, safeguarded disarmament.

5) Use of *Concern* in the local church for suggestions and discussion.

Watch *Concern*

Concern will be the major organ of communication on the issues and resources for the local church. In the first issue of each month, *Concern* will carry a four-page insert of suggestions for developing the proposals and questions for discussion in the local church groups. (See page 9). Extra copies of these inserts may be obtained from the Service Department, 100 Maryland Ave., N.E., Washington 2, D.C. for $3.00 per 100. Other resources for further study will also be listed.

Beyond the local church, the "Race for Peace" emphasis calls for national and regional conferences to help Methodists and others (cooperation with other religious groups will be stressed) become "informed and effective peacemakers." Plans for special training conferences are already underway in some states, and 100 members of at least one 400-member church have pledged $1.00 a week for peace above their regular church contributions.

Such financial contributions, one part of many covenants which have already been made, will be used to further develop and extend the "Race for Peace" emphasis, which at present is limited largely by the lack of funds.

As the "Race for Peace" program gains momentum, increasing numbers of Methodists are dedicating themselves in specific ways. They are making peace their business.

Down The Rabbit-Hole

Christians and shelters

a statement by
Bishop John Wesley Lord

There is something heartrending and incongruous in the sight of a Christian on all fours crawling into a fallout shelter, closing the door, and then taking up arms to keep his neighbors out.

The Christians who outthought, outlived and outdied their pagan contemporaries in the first and second centuries were not those who took refuge in the catacombs of Rome but were those who faced wild beasts in the public arena and dared the authority of kings and emperors. We must choose between the catacomb and the arena.

The federal government has the right and duty to provide mass shelters for those citizens who desire such protection and who cannot afford the one hundred dollars or ten thousand dollars required to build a private shelter. To think of survival only in terms of those who can afford it is hideous.

But the committed Christian believes and acts upon the belief that he possesses the power to change the course of human events. He is not intimidated by groups or by governments, and affirms that war is not inevitable and that there are realistic alternatives to surrender and suicide. He will work only for ends that are consistent with the means employed. He believes in the meeting of minds, in negotiation leading to the settlement of all human problems, and in becoming a channel of such expression for peace at every level of living.

The Christian knows that the only ultimate defense for any nation is in the moral and spiritual integrity of its citizens. He sees in the widespread creation of fallout shelters a further threat to national security and to the peace of mankind. He knows that nuclear fallout is no respecter of persons. The fallout of a bomb exploded over Moscow is likely to settle on St. Louis; and the fallout of a bomb exploded over St. Louis is likely to descend upon Moscow.

In full accord with President Kennedy's recent statement, "We move for the first time in our history through an age in which two opposing powers have the capacity to destroy each other, and while we do not intend to see the free world give up, we shall make every effort to prevent the world from being blown up," the committed Christian will work for a just and lasting peace along lines consonant with his faith and Christian conviction. He can do no other.

The very creation of fallout shelters across the nation strengthens the suspicion in many quarters of the globe that the United States plans to drop the first bomb and wishes to protect her citizens in the event of retaliation. There were no bomb proof shelters for the victims of Hiroshima and Nagasaki.

The population crisis

Compiled from news reports from the recent annual meeting of the Planned Parenthood Federation of America.

See "At Your Service," page 18 for further resources.

• • • in the United States

American cities are faced with a population "explosion" that is as acute as any in Asia and Africa, a University of Chicago sociologist declared recently.

Addressing a symposium at the Annual Meeting of the Planned Parenthood Federation of America, Dr. Donald J. Bogue, professor of sociology, asserted that in each of the U. S. central cities, high fertility population among low-income and minority groups is unwillingly reproducing at a rate only a few points below the highest recorded in India and other overpopulated countries.

"The evidence suggests that these families are bearing children involuntarily," he said. "Their high fertility is based upon lack of information, lack of adequate motivation, and lack of assistance and service."

Dr. Bogue predicted that after a period of "political turmoil," family planning services will have to be offered in public hospitals and welfare agencies, which provide medical services for these low-income groups, in order to help solve the problems of schools, delinquency, housing, and jobs resulting from unwanted population growth.

He pointed out that in Chicago and other cities, there are approximately 37 births each year among each thousand persons in minority groups, while in India, the crude rate in rural areas is 39 per thousand. At the same time, he said, the central cities are not growing in overall numbers because middle class families are migrating to the suburbs.

"The central cities of our great metropolitan areas are turning into little islands of economic backwardness and underdevelopment." he declared. "The difference between our central cities and the cities of Calcutta, Rangoon, Leopoldville, or Djakarta is one of degree, not of kind. On the fertility front, the number of degrees of difference is not very great."

One result of this trend, he said, is that such municipal problems as overcrowded schools, slum housing, delinquency, and juvenile crime are becoming intensified.

"Mayors and city councils are being startled into the sudden realization that a population 'bomb' has been planted in City Hall," Dr. Bogue said. "This 'bomb' has a mighty short fuse. It is lighted. When it goes off, many if not most of the incumbents of City Hall may be casualties."

"The people who are the victims of this population explosion need and want help" in curbing excess fertility, he emphasized. The major finding of a just-completed University of Chicago study of high-fertility minority families, he revealed, is that these parents aspire to the same two-to-three child family as most Americans.

"As the groups become more powerful politically," he declared, "the pressure for family planning service by city governments probably will increase. Politicians who refuse to endorse family planning or who double talk and give you encouragement one day and rebuff you the next are not bad, ignorant men. Mostly they are just scared that they'll lose votes. I honestly believe a good case can be made that if they don't offer family planning services soon, they'll lose more voter support."

• • • and foreign policy

The United States government will not impose population control on any nation receiving foreign aid, but will encourage attention to the population problem among governments, international organizations, and private groups in order to help countries faced with mushrooming population growth to develop appropriate solutions.

Ambassador Frances T. P. Plimpton, Deputy U. S. Representative to the United Nations, made this statement at a dinner meeting of the

Planned Parenthood Federation of America.

He stated that without "proper balance between production and reproduction," efforts at economic progress in under-developed countries may fail.

"It is here," he said, "that a proper family planning program, self-determined, voluntary, and consonant with religious, cultural and social beliefs, and institutions, plays a part that may well be essential and should, I submit, receive universal support."

The Ambassador also:

Urged support for a major program of research to discover improved methods of fertility control which will be acceptable to all faiths.

Revealed that a special State Department officer has been assigned to "maintain a continuing and active interest in the world population problem, particularly as related to economic development and the political and economic relations among nations."

Announced that the U. S. delegation voted in favor of placing the Swedish-Danish resolution on population control on the UN agenda for debate during this session of the General Assembly.

"The UN cannot and should not ignore the existence of the population problem which is of growing concern to all its members, particularly to members who see excessive population growth hampering their own efforts to achieve economic development," he said.

Cooperation urged

Ambassador Plimpton emphasized the need for cooperation among diverse groups in dealing with the population problem. "Surely the problems of finding a solution for the world's exploding populations is one to challenge the best that is in all of us, Catholic, Jew, Protestant, Muslim, Buddhist, Western, and Eastern," he declared. "Surely here is a New Frontier toward which all of us can march together, united in our determination to make a better world for all peoples."

The Deputy U. S. Representative said the population problem affects public policy in two major areas—foreign aid and medical research.

"It would be unthinkable," he stated, "for this country even to dream of attaching, in connection with foreign aid, any conditions relating to population control. No one suggests any such possibility, although parenthetically one cannot help noting that President Kennedy's far-seeing *Allienza para el Progreso* program does assume that substantial internal reforms in other and perhaps less decisive areas are to precede or accompany outside aid."

U.S. policy urges study

Ambassador Plimpton said that U. S. policy is "to consider population problems in connection with the programming of foreign assistance," and to "stimulate attention to the population problem and encourage study and discussion of its various aspects among other governments, private institutions, and appropriate international organizations, enabling nations directly confronted by a serious population problem to seek approaches that are appropriate to their own political, cultural, social, economic, and religious circumstances."

Turning to the research area, the Ambassador pointed out that present methods of fertility control are not suitable for use in many of the developing nations.

Either the techniques are inappropriate under local conditions," he said, "or like the famous pill, are too expensive. It seems to me obvious that much more extensive research programs must be financed to work in the whole field of human fertility, including particularly the rhythm or abstinence method acceptable to all faiths.

"Surely our research organizations should probe into what brings us into this world as well as into what takes us out of it, for with the answer we would be able to make this a better world for us to come into."

Association challenges birth control law

New Haven (RNS)—Connecticut's 82-year old birth control law was challenged by the state's Planned Parenthood League which opened a birth control clinic in New Haven recently.

The constitutionality of the law, long debated, was not ruled on by the U. S. Supreme Court, which refused by a 5-4 vote to act, largely because the case before it was a "test" not based on the arrest of an offender.

Justice Felix Frankfurter did, however, state that the law was "dead words" and "harmless empty shadows."

The law prohibits the use of contraceptive devices or drugs and bars a physician from prescribing them.

An arrest will be necessary to secure an adequate test of the law's constitutionality.

Control clinics urged

Washington, D. C. (RNS)—A Lutheran clergyman has called on Congress to face squarely the issue of authorizing birth control clinics in the public hospitals of the District of Columbia when it convenes for its next session.

Dr. Paul M. Orso, chairman of the Clergy Committee of the Planned Parenthood Association of Metropolitan Washington, criticized a congressional appropriations subcommittee decision banning birth control services from public maternity clinics as "regrettable, deplorable, and most unfortunate."

Motion Picture Association ruling allows sexual perversion themes

Latest major development in the controversy over movie sex and violence is a recent ruling by the Motion Picture Association of America to allow themes of sexual perversion.

The action was taken at an October meeting of the MPAA in response to a request from its Production Code Administration for a clarification of the code ruling against such themes. The association ruled that this subject matter will now be allowed if treated with "care, discretion and restraint, and in all other aspects conforms to the code."

This means the Code administrators will now have to interpret what is proper "care, discretion and restraint."

Behind the scenes are several explanations on what caused the shift in policy, and what will be the result.

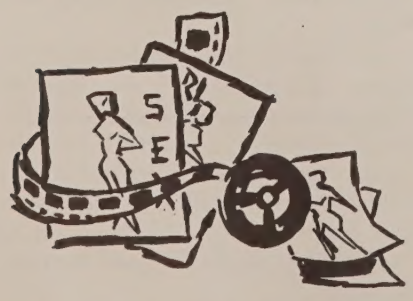
Daily Variety, a trade paper of the industry, said the action came as a result of pressures from backers of several new high budget pictures which have sexual perversion as story elements. "Several producers had submitted story properties to the PCA which raised questions of the application of the Code section, which reads, 'Sex perversion or any inference to it is forbidden.' "

Films named by the paper included: *Advise and Consent, The Devil's Advocate, The Best Man* and *Freud*. Now they can be done.

These films are based upon best selling books, all of which received critical and public acclaim for their worth as novels. In every case the perversion theme is subservient to the larger focus of the story.

However, the immediate result of the Code change is exactly what might be expected. The first film reportedly to receive the seal of approval is not a great and worthwhile work of art, but a potentially cheap and vulgar independent production called *Pattern of Evil*. The film deals openly with Lesbianism.

When *Variety* reporters asked Geoffrey Shurlock, Production Code administrator, whether the seal had in fact been granted the *Pattern of Evil*, he said: "It is a matter of policy that our office never gives out such information."



Enforcement campaign increases arrests

Postmaster General J. Edward Day announced here recently that a stepped-up enforcement campaign is resulting in a "significant increase in arrests and convictions for violation of the postal obscenity laws."

The Postal Inspection Service arrested 98 persons for violation of the obscenity laws during the quarter which ended Sept. 30, an increase of 21 per cent over the same period in 1960.

There were 69 convictions obtained in federal courts during this same period on obscenity charges brought by postal inspectors, a 16.9 per cent rise.

Mr. Day said that he will make quarterly reports on arrests, in keeping with his policy that the department's efforts in this field will be mainly limited to reports on cases investigated and convictions obtained.

Editor sees education as obscenity solution

Education, not censorship and prosecution, will solve the problem of obscene literature, a Canadian magazine editor told the national convention of the Catholic Women's League of Canada recently.

Arnold Edinborough, editor of *Saturday Night*, bi-weekly journal of business and contemporary affairs, said persons reading obscene publications do so "because we starve students' imaginations. We teach them reading as a tool, a mere mechanical skill, instead of letting them see that reading is a soul-searching, vital experience."

No one would believe contemporary society is Christian, he said, if it were judged by the press, radio, and television. He said Canadian newsstands are overloaded with what he termed "imported trash," which he divided into five categories: men's slicks, men's pulps, movie magazines, women's pulps, and crime and violence magazines.

Most of these publications are depositories of sex, vulgarity, and violence and their total sales are between 2,000,000 and 3,000,000 a month in Canada, Mr. Edinborough pointed out.

He added that only about five per cent of the "trash" could be considered obscene and liable to prosecution. "People get so steamed up about one or two serious artistic works . . . that they allow the other garbage to pass unnoticed," he added.

Mr. Edinborough blamed the faulty educational processes in Canada for producing "2,000,000 young people who buy this stuff every month."

"What kind of half-formed minds do the majority of our students have that they want to read about concentration camp tortures, gang orgies, adultery, exhibitionism, prostitution, arson, and bestial savagery?" he asked.

. . . what next? . . .

A nationwide movement of "Playboy Clubs" featuring scantily clad "bunnies," entertainment, and alcohol has been created by the editors of *Playboy* magazine. So long as the entertainment does not offend local ordinances, these clubs are legal.

Roger Burgess, head of the Division of Temperance and General Welfare, in calling for local opposition to these clubs noted: "This is just another evidence of the decay of morality in our society, a situation which the churches must face with programs which will make the way of Christ a more adequate goal for meeting men's needs."

Encouraging "opposition to the Playboy Club wherever it exists," Burgess urged protests through city ordinances and to city councils.

Race for peace

Questions for discussion in the month of December by small groups of concerned Christians

In response to widespread and repeated calls for an expanded Methodist effort for peace, the members and staff of the Division of Peace and World Order met in Omaha November 6-7.

This group of 30 lawyers, scientists, farmers, professors, engineers, business folk, homemakers, ministers, and bishops faced the international crisis earnestly. They recognized that civilization, if not the continued existence of man, hangs in the balance. They agreed that nothing less than a wholehearted Christian commitment to peacemaking will constitute obedience to God in the months or years just ahead.

If any person knew that a loved one was in grave danger of being maimed or killed, he would drop less essential things and exert every effort to avert that danger. Today, all of our loved ones, our children and our children's children yet unborn, are in the most awful danger the world has ever known.

God's fairest creature—man—his highest creation, for whom he gave his son, Jesus Christ, is threatened with genetic distortion if not extinction.

The Christian response to this peril is neither panic nor fatalism. It is dedicated prayer, study, and action. The Covenant Action-Groups called for in the statement on the Race for Peace should be sources of spiritual strength, accurate information, and effective action.

The Division of Peace and World Order, in cooperation with the editors of Concern, *presents this material for study and discussion in the church.*—Herman Will, Jr.

QUESTION: Should atmospheric testing be resumed?

Additional copies of this insert are available from the Service Department, 100 Maryland Ave., N. E., Washington 2, D. C.; 10 cents each, 10 for 50 cents, 25 for $1.00, 100 for $3.00.

Introduction

The American people and their leaders are faced with one of the most momentous decisions ever to confront a nation. Should the United States return to an atmospheric nuclear testing program after a voluntary moratorium of some three years?

The recent intensive and continuing series of Soviet tests have forced a decision in this matter. The current Russian series has brought the number of explosions up to 86 while the Western total stands at 201 (as of Nov. 9, 1961). This stepped-up pace of Soviet testing has alarmed those responsible for U. S. security and the maintenance of a nuclear advantage in the arms race.

Of comparable concern has been the awareness that the recent Russian testing program released into the atmosphere a dangerous amount of nuclear debris. As of this writing the amount of fissionable material with which the Soviets have polluted the atmosphere has been raised to about 86 tons, while the Western nations are responsible for 66 tons.

In any event, the possibility of American resumption of testing has led to an increased concern regarding: 1) potential health hazards, 2) our moral position in the non-communist world, and 3) the effect of this step upon the course of negotiations for disarmament as well as reduction of international tension generally.

Discussion starters

U. S. Public Health Service (October 26, 1961):

"The extra radiation caused by the Soviet tests will add to the risk of genetic effects in succeeding generations, and possibly to the risk of health damage to some people in the United States. It is not possible to determine how extensive these ill effects will be—nor how many people will be affected. . . . *Linus Pauling, Nobel Prize chemist:*

"Linus Pauling . . . has estimated that there will be 100,000 genetic deaths throughout the world in the next few generations as a result of Carbon 14 from tests up to 1958." (*Washington Post*, October 31, 1961)

Lewis L. Strauss (former A.E.C. Chairman):

"First, if there is any validity to the belief that the U. S. stockpile of nuclear weapons is the free world's only effective deterrent to Soviet aggression, then the weapons in that stockpile must be in a state of constant readiness—which can only be ascertained by periodic testing.

"Second, nuclear science — its peaceful applications as well as weapons development—will not stand still; yet advances *cannot* be made without

nuclear testing." *(Reader's Digest,* September, 1961).

Dr. O. Frederick Nolde, Director of the Commission of the Churches on International Affairs, World Council of Churches:

"It is now necessary to speak urgently and forcefully because large-scale testing and indeed, testing of any kind, without international consent or control will surely accelerate the armaments race, increase the risk of war, and affect the health of present and future generations.

"A world conscience must be stirred and a world public opinion consolidated in order that conditions may be favorable to a resumption of negotiations designed to bring about speedily a reliable agreement to cease tests."

James J. Wadsworth (former U. S. Ambassador at Geneva test-ban negotiations; now president of Peace Research institute):

". . . according to President Kennedy himself, we have a more than adequate stock of nuclear weapons. . . . As for the means of delivering these bombs, our leaders in Washington tell us that the technology of delivery by polaris missiles, airplane-carried missiles, and ICBM's is in much better shape than we ever dreamed it was going to be as recently as a year ago. Why then must we resume testing? Merely because the Soviets have resumed testing?

". . . Do we deliberately wish to flout opinion all over the world in order to gain an advantage which is nebulous to say the least? . . . In the face of the consequent despair, the Peace Corps, the Alliance for Progress, and our many other proclaimed ambitions for a rich and fruitful frontier for all men will be considered as shams.

"If we resume atmospheric testing, we will have good reason to wonder if and when we will again have the opportunity to guide and inspire others—or even to inspire ourselves." *(Saturday Review of Literature,* Nov. 18, 1961).

President Kennedy:

"But should such tests (atmospheric) be deemed necessary to maintain our responsibilities for free-world security . . . they will be undertaken only to the degree that the orderly and essential scientific developments of new weapons has reached a point where effective progress is not possible without such tests. . . ." (Nov. 2, 1961).

Prime Minister Nehru of India:

"Nobody imagines that a voluntary moratorium is going to solve this question. There must be stricter controls by treaty or otherwise, but while that should be aimed at and worked for and achieved as rapidly as possible, one should not leave the door open for these nuclear tests to go on." (Nov. 10, 1961, before UN General Assembly).

Rep. Chet Holifield (Chairman of Joint Atomic Energy Commission):

"Rep. Holifield noted that underground testing of weapons is 'tremendously complicated, costly and time-consuming in preparation, all of which delays the advance of weapons technology.'

"In the light of the Soviet test series in the atmosphere, which may have resulted in 'significant technical advances,' he said in a telephone interview, 'I feel we should no longer be under any inhibition against testing in the atmosphere.'" *(New York Times,* Nov. 1, 1961).

Christian context

Pertinent Scriptural references include: Genesis 2:4-7; Psalms 24:1; Psalms 150:6; Mark 5:21-43; Luke 4:40 and 12:15-21; John 10:10b; and Acts 17:24-25.

(Someone in the group may want to rewrite Psalm 96, attempting to show how it would read if the earth were subject to severe radioactive fallout).

The Methodist Church has expressed itself clearly on this question in a 1960 General Conference directive:

"We urge permanent cessation of all nuclear tests by all nuclear powers, present and future, in order that present and future generations may be protected from the dangers of nuclear radiation." (1960 *Discipline,* Par. 2024).

Jesus Christ, known as the Great Physician, was the healer of body, mind, and spirit as he walked the earth. Dying men, ailing youth, crippled children—all were the object of his concern.

Though some scientists consider the number of deaths and deformities that are apt to occur from continued testing as "statistically negligible," we do know that tens of thousands around the world will be affected from tests already conducted. Should someone in our own family or living in our block be afflicted, our concern would not be "negligible."

Christians have long recognized that "the earth is the Lord's, and the fulness thereof." We have often discussed our stewardship responsibility with respect to water resources, mineral resources, and soil erosion. But we also have a responsibility to keep that water pure, the air clean, and the soil usable.

But, as Christians, our responsibility is also to others. We can never be so provincial as to ignore the well-being or opinions of other nations, now unaligned in the Cold War.

Finally, we might recall the role of Christ as Redeemer. It was his initiative, his attitude, his redemptive acts that, during his ministry made bad men good, and good men better. We are called then to ask ourselves: "What redemptive act, performed in the spirit of Christ, might measurably change the predicament we face and literally help clear the atmosphere?"

Related questions

1) What is the stewardship responsibility of Christians with respect to pollution of the atmosphere?

2) Is the development of new weapons sufficient justification for the United States resuming atmospheric testing?

3) To what extent would continuing testing hamper simultaneous efforts to secure a safeguarded, world-wide disarmament agreement?

4) If testing continues and either side gains a breakthrough in the anti-missile field, without serious fear of effective retaliation, would there be pressure and temptation for pre-emptive (strike-first) war?

5) After considering the risks in the previous discussion, what course do you think Christians should follow.

6) Can anti-missile missiles be developed and tested without exploding nuclear warheads?

7) Since the health and survival of other nations are also at stake, to what extent should Christians consider their views?

8) How much effect can we expect pressure from the "free world" and "unaligned" nations to have upon the Soviet Union?

9) If the United States and Russia do not soon agree to stop testing, are they not apt to be joined in a testing program by others who would like to be in the "nuclear club," for instance Communist China?

10) Could sufficiently reasonable safeguards be incorporated into a nuclear test-ban treaty to make it unnecessary to "trust the Russians ?"

11) What redemptive acts can be performed, in the spirit of Christ, to "clear the atmosphere" in the perilous situation confronting us?

Action opportunities

1) You will want to consult opinions of experts available in your vicinity (geneticists, atomic physicists, and chemists) with regard to the dangers of continued testing by the major powers and their proposed solutions. Also, experts in international relations, inter-group psychology, and ethics will have valuable opinions.

2) Consult local authorities concerning what is or should be done about safeguarding public health with respect to the possibility of milk poisoning, etc.

3) Most important — since we are "involved in mankind" and are part of the international community, we have a responsibility to communicate with leaders of *both* nations facing choices in the world crisis. Telegrams and air mail letters on the testing issue should be directed to:

A) The President of the United States, The White House, Washington, D. C.; The Honorable Dean Rusk, Secretary of State, Washington 25, D. C.; Mr. McGeorge Bundy, Assistant to the President, The White House, Washington, D. C.

We suggest that these persons be urged. for humanity's sake, not to initiate a U. S. nuclear testing program in the atmosphere; that instead the United States should continue to press for a test-ban treaty with the Soviet Union.

B) Premier Nikita Khrushchev, The Kremlin, Moscow, USSR; The Embassy of the USSR, 1125 16th Street, N. W., Washington, D. C.; USSR Mission to the UN, 680 Park Ave., New York 21, New York.

These USSR representatives should be urged to terminate their testing program and resume negotiations for a nuclear test-ban treaty.

Additional resources

Disarmament Packet, $1.00.

In Place of Folly, by Norman Cousins, paperback, $1.50.

The Methodist Church on Peace and World Order, $3.00 per 100.

Problems of Disarmament, 15 cents each, 8 for $1.00.

Community of Fear, by Harrison Brown and James Real, 25 cents each.

QUESTION: What about civil defense?

Introduction

Because of the recent tension over Berlin, the question of fallout shelters and civil defense planning have become a topic of widespread national concern. Hence, the Christian must deal with them in rational and religious terms.

In the long run, hopefully, our devoting time to the study of civil defense will bring into sharp focus the urgency of "shelter" from atomic attack—in the form of safeguarded world disarmament, sound structures of world order, and Christian ministries of reconciliation, also essential ingredients of a safer and saner world.

Discussion starters

President Kennedy on May 25, 1961, said:

". . . the history of this planet is sufficient to remind us of the possibilities of an irrational attack, a miscalculation, an accidental war, which cannot be either foreseen or deterred . . . It is on this basis that civil defense can readily be justified —as insurance for the civilian population in the event of such a miscalculation . . .

"Once the validity of this concept is recognized, there is no point in delaying the initiation of a Nationwide long-range program of identifying present fallout shelter capacity and providing shelter in new and existing structures. . . ."

Other statements favorable to a civil defense program have come from *New York Times* columnist *C. L. Sulzberger*, urging shelters as an essential part of our national defense arsenal and our policy of deterrence; from religious leaders asking for shelters in new churches and synagogues; and from Gov. Nelson Rockefeller, who has begun a $100,000,000 program of shelter construction in state buildings in New York.

On the other hand, vigorous attacks have been leveled at large-scale civil defense preparations. *University professors*, 183 of them, recently protested to President Kennedy. Their statement included these sentences:

"We are deeply disturbed by current developments in the field of civil defense. It appears to us that the prodigious energy of our people is being channeled into wrong directions for wrong reasons; and that continuation of this trend may be extremely dan-

gerous to the nation and to civilization itself . . ."

"Potential gain (of shelter protection) is more than offset by the fact that such activity prepares the people for the acceptance of thermonuclear war as an instrument of national policy. We believe that this acceptance would substantially increase the likelihood of war — a war which would be permanently fatal to our democratic society; even if not to all of us. The American people are capable of great effort and sacrifice. We believe this effort should be directed toward a positive program for peace with freedom."

Still another protest is registered in a column by *James Reston* and a book by *John Bennett.* Reston asks whether the staggering provision of shelters for our population "is going to prepare the American spirit for the long challenge with the communists, or [whether] it is going to destroy that very confidence and serenity which are the best companions on such a journey."

Bennett spells out the nature of that "long challenge" saying in the last analysis, the great threat of communism is not military, but social, economic, and ideological. Other statements critical of civil defense efforts deal with the moral failures it represents.

Prime Minister Nehru has expressed his regret that:

"Many people think and talk about escaping from the disaster of a nuclear war by burrowing under the earth and living like rats in a hole. Surely it is a strange commentary in our times that we should be driven to that conclusion instead of diverting all our energies and all our strength into the prevention of that catastrophe."

Methodist Bishop John Wesley Lord of Washington, D. C. recently urged that rather than capitulate to the defensiveness and defeatism which presently faces him, "the committed Christian believes and acts upon the belief, that he possesses the power to change the course of human events. . . . He knows that the only ultimate defense for any nation is in the moral and spiritual integrity of its citizens. . . ." (See page 5 this issue.)

The Council of Bishops of The Methodist Church, meeting Nov. 13-17 in Gatlinburg, Tenn., issued this statement:

"We warn against the folly of panic programs for bomb shelters. . . . We call for a careful study by qualified national authorities before any all-out shelter-building program is promoted."

"We believe the best shelter program is that which is directed toward eradicating the causes of strife."

Christian context

The following scriptures are relevant to current civil defense discussions: Psalms 46 and 61:1-4, Micah 4:1-5, John 3 (esp. 17), 20:21, I Corinthians, beginning at 3lb, II Corinthians 4 and 5.

The very brevity of this guide is sufficient evidence that additional preparation will be required of persons conducting helpful discussions on civil defense. Discussion leaders need to give careful thought to the Christian context of civil defense in order to bring the questions which concern us into the light and presence of Christ.

As citizens, educators, or government officials we may have one perspective on civil defense; as parents and individual persons we may have another. These attitudes may not be identical with the attitudes of an obedient and faithful Christian community *unless* we are making a continued effort "to preach not ourselves" or our nation but Jesus Christ as Lord of heaven and earth.

Related questions

1) Can persons in our area realistically expect shelters to protect them? If so, what sort of shelters are needed, and what is the extent of our responsibility in seeing that they are built? How can we as Christians avoid the talk and prospect of "shooting down one's neighbor at the shelter door," and the injustices of private shelter programs which discriminate against persons who are unable or cannot afford to build such shelters?

2) The Christian is caught in a difficult dilemma. On the one hand, if he engages in expensive participation in civil defense, he may be guilty of placing his ultimate trust in shelters rather than in God. On the other, civil defense may well be a faithful Christian response as an effort to preserve lives which are sacred in God's eyes. Which attitude toward shelters should we take?

3) Are we, in the church, clear as to what the priorities are? Are we actively bending our faithful efforts to the urgent matters of peacemaking, or do bridge clubs, rummage sales, and building programs cause neglect of direct peace efforts?

4) What efforts are needed from us to help the nation set its priorities in order? President Kennedy was granted $207,000,000 for a civil defense program last summer. Shortly afterward, Congress appropriated $10,000,000 for the new Arms Control and Disarmament Agency, with only $2,000,000 of the amount for its first year of operation. Totally aside from the rightness or wrongness of the civil defense grant, ought we not request our Congressmen and administration to increase the amount of our resources directed toward disarmament?

5) Does an accent on civil defense represent our basic belief in the inevitability of disaster? Will it lead us to the attitude of irresponsible resignation instead of dedicated action? Will it goad other nations to develop even more destructive weapons? Will it lead other nations into an attack to prevent us from attacking? What would we think about a sudden, large-scale civil defense program in Russia?

6) The Christian has a special and urgent contribution to make to world order by helping to bolster the moral and spiritual resources of the nation. How can our participation in civil defense — or our opposition to it — be made to contribute most fully to our nation's spiritual and moral strength?

Additional resources

"Defense or delusion?" *Concern,* Nov. 15, 1961.

"The Tomb," by Milton Mayer in *The Progressive,* Sept. 1961.

Civil Defense Packet, available for $1.00 from Service Department, 100 Maryland Ave., N. E., Washington 2, D. C.

Civil Defense, Shelters or Tombs? available for 15 cents each or $10.00 per 100 from FCNL, 245 Second Street, N. E., Washington 2, D. C.

Missionaries amid Africa's nationalistic turmoil

by John R. Gibson
staff reporter
THE WALL STREET JOURNAL

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The second in the series of special articles arranged by the Division of Human Relations and Economic Affairs as a part of the Board's RACE FOR PEACE project, appears below. A reprint from the Wall Street Journal *of August 14, 1961, it deals with the roles and problems of Christian missionaries in Africa amid that continent's nationalist turmoil.—W. Astor Kirk*

Old Umtali Mission, Southern Rhodesia—The winds of change sweeping Africa are forcing American missionaries into a precarious new role, often far from that of the popular stereotype of the Bible-thumping man of good works unaffected by world politics.

Like it or not (and many missionaries don't), they are being pressured to take sides on racial and political issues. Increasingly they are becoming identified in the minds of Africans as representatives of the United States instead of simply as Christian workers above politics. And many of them are gradually giving up their old status of preacher-teacher-peace-maker for that of "technical advisers" and counsellors to African churchmen and educators drawn from the native population. To adapt to these new circumstances, the missionaries are being tested, trained and re-evaluated as never before.

North American Protestant churches now maintain 27,219 missionaries overseas, nearly double the number 10 years ago. Each year, U.S. religious organizations send out more than 2,000 missionaries into the field, to staff new missions and to replace retirees. Expenditures for maintaining U.S.-supported missions abroad now amount to about $170,000,000 a year, up 32 per cent in the last four years alone, according to the Missionary Research Library of New York.

Lessons for Peace Corps

These figures are all the more impressive when it is considered that U.S. missionaries now outnumber by more than four to one the 6,433 American citizens employed by the State Department in foreign service jobs in U.S. embassies and consulates around the world. Experiences of the missionaries may provide some lessons for the fledgling U.S. Peace Corps, which by the end of the year expects to have 300 men overseas in a few carefully selected projects.

From a missionary standpoint, the most important continent of the world now is Africa. According to one estimate, 15,970, or roughly 35 per cent of the world's 42,250 Protestant missionaries, are based in Africa, with well more than half of them coming from the United States, where more than 400 organizations now sponsor overseas missionaries. As a standard of comparison, the number of Americans employed by the State Department at its African consulates and embassies is only 700. In Southern Rhodesia the number of different missions is so great that the government has attempted to curb competition for souls by banning missions within five miles of each other.

American missionaries have been coming to Africa for over 108 years. Practically all major Protestant denominations have some outposts on the continent, including the Methodists, Seventh-Day Adventists, Southern Baptists, and Presbyterians, the top four in mission activity, who each have more than 1,350 missionaries scattered around the globe. However, the largest single group of missionaries in Africa is maintained by an interdenominational organization, the Sudan Interior Mission. Though it draws support from several nations, its chief backers are U.S. churches. The organization set up its first mission in 1901 and now has some 1,216 men and women serving among 71 tribes from Liberia on the west coast to Somalia on the east.

Potential assets

Despite the long U.S. missionary activity in Africa, U.S. officials have only recently begun paying attention to missionaries as potential assets. At least 710 of the nearly 1,100 Americans in Southern Rhodesia are missionaries and their families. However, a missionary here says, "Until a few years ago, we never saw anybody from the State Department. They never invited any of us to their Fourth of July receptions. You never heard anything from them."

"But things have changed recently," this missionary admits. John Q. White, the rotund, affable consular officer at the U.S. consulate-general in Salisbury, has bounced his Chevrolet station wagon 6,000 miles to nearly all the 50 American missions in Southern Rhodesia. In Mozambique, Consul-General William Howard Taft III also conscientiously visits the scattered missions posts there frequently. And State Department officials have begun inserting references in their speeches to American missionary activities whenever they attempt to prove Uncle Sam's long-time interest in the African Negro.

Some of this increased attention to missionaries results directly from Congo-inspired fears for their safety in possible future emergencies. (When the Congo riots broke out a year ago, U.S. officials weren't sure how many missionaries were there, or how to get them out.) Now code numbers are being painted on tops of mission buildings throughout Africa at State Department urging and at Sanyati Mission, 60 miles from the nearest town in Southern Rhodesia, the 10 American adults there are considering building an airstrip where light planes could land to evacuate them and their 10 children.

American attitudes

But there are also definite advantages for the U.S. government in activities performed by the missionaries. Most of the teaching materials and films used in missionary schools come from the United States. Also religious groups send many African students and local leaders to the United States for higher educational training—an activity diplomatic officials consider valuable in improving African understanding of the U.S. Such a traveler is Rev. John Kurewa, young assistant pastor of the mission church here at Old Umtali. He and his wife have just left for four years of study at Asbury College, a Methodist school at Wilmore, Ky.

The Methodists, in fact, have under way what they call a "crash program" to bring about 30 African students to the United States. Although most of the students will be studying religion and education, the Methodists are considering scholarships in political science and other secular subjects as well. The theory: Africa's big need now is for better-trained political leaders devoted to democracy, freedom and moderation.

In a few missions the ties to the American government are more direct. In the Congo, Seventh-Day Adventists missionaries each month have been dis-

tributing to natives 100 tons of U. S.-government-supplied food. And in another nation in the heart of Africa where diplomats fear trouble could break out nearly any time, missionaries report one of their number keeps the U. S. consulate's short-wave radio transmitter because the local government authorities don't want foreign diplomats operating their own broadcasting apparatus.

Fear of "agent label"

If these activities create the impression among Africans that missionaries are, even unofficially, agents of the U. S. government, it's a development definitely not to the average missionary's liking. "I never mention that I am an American," says L. Norman Everswick, Southern Rhodesian Field Chairman of the Evangelical Alliance Mission ("T.E.A.M.") organization's 10 stations in this country. "It doesn't make any difference to the Africans out in the bush and the Europeans seem to be able to smell that you're an American anyway." He explains that many Europeans in this part of the world resent Americans working among the Africans, so it seems best for Americans not to play up the matter.

For this reason, though many missionaries organizations are sympathetic to the objectives of the Peace Corps, they are warning their men in the field to keep Peace Corpsmen away from their missions. "We're drawing the line," says Douglas Cook, New York spokesman for the Foreign Missions Division of the National Council of Churches of Christ in the U. S. A. "Years of careful work by a mission avoiding any suggestion of government association could be ruined by one tied-in Peace Corps project. Our success depends on our representing the church, not the United States."

"They don't need any Peace Corps in the area where we are," comments an official of the Sudan Interior Mission. The organization's 50,000 watt radio station ELWA in Liberia, which reaches all of Africa with its broadcasts in 32 languages, prefers, in fact, to use British Broadcasting Corp. material, instead of American sources, in its daily news programs.

Much skepticism

There is a good deal of skepticism among missionaries in the field about the Peace Corps' chances of success in Africa. "They're going to have to come out here with a lot of faith or something else sustaining them or they are going to get terribly frustrated at not winning over the Africans right away," asserts one missionary who has served both in the Congo and Southern Rhodesia.

Although missionaries nowadays get intensive advance training in the social and political background of their destination countries, being briefed on all the important nationalist movements and even small splinter group politics, the cliche persists that "a man doesn't earn his money until he comes back for a second term." A term in missionary language usually amounts to four or five years, followed by a year of rest, speaking engagements and study in the United States for the whole family. The explanation for this lengthy breaking-in period, missionaries say, lies in the different reasoning and emotional processes of Africans and Americans.

"It's taking much longer these days to win the African's confidence," says Dr. M. E. Culver, who teaches at the Methodists' Epworth Theological School, outside Salisbury, Southern Rhodesia. "You have to prove your competence now. He used to think anything you did was right. If you don't prove yourself, he considers you just another white man out to take advantage of him."

Impact of changes

The rapid political changes on the continent are making many demands on the missionaries. In countries already independent, missionaries are pressed to support one faction or another. In the countries of Eastern and Southern Africa, where whites still rule Negroes, the missionaries are subjected to even greater pressure to declare either for the government or for the Africans. It's indicative of the times that Negroes and many whites, too, consider it impossible for a person to support both Negro aspirations and government policies.

"The Africans want you to take sides clearly," says the Methodists' Dr. Culver. "If you don't come out strongly on their side, they accuse you of being an agent of the government."

To a man, American missionaries assert they try at all costs to play the situation down the middle. As with many American clergymen, their sympathies are on the side of the African and his demands for equal rights. "We teach and preach the Christian doctrine of the equality of men under God," explains one missionary in this country. "The Africans themselves take it from there."

Missionaries, as individuals, also have sympathized with various multi-racial movements in Southern Rhodesia to break the color bar in restaurants and other public places. Melvin Williams, secretary of missionary personnel of the Methodist Board of Missions in New York, says that in the United States missionary trainees are encouraged to engage in civil rights protests. "A jail sentence here may mean brotherhood when he's in Africa," Mr. Williams says.

Emphasis on modernization

On the other hand, Americans feel that, as aliens in someone else's country, they can't go about advocating the overthrow of the government. Also, as people who work closely with Africans in both rural areas and the city, they know the long way most natives have yet to go before they become educated and able to run a modern country. Moreover, the missionaries in many cases genuinely believe that some of the white-run governments are trying their best to educate the Africans and that it is in the interest of moderation to explain this to the natives.

Protestant missionaries are probably worried more about eviction in Mozambique. "If you write anything about missionaries, don't mention you've even said hello to me," pleads a grim-faced American from that Portuguese colony. The militantly Catholic Portuguese government has merely tolerated Protestant missionaries there for a number of years, but in the last year or so the efforts to oust them altogether have markedly increased. At least one Methodist missionary family has been denied admission to Mozambique to replace another, despite a supposed understanding with the government that family-for-family replacements were allowed as long as the total number wasn't increased.

Last month the Portuguese secret police arrested the Rev. Raymond Noah, an American Methodist missionary in Angola, and the Rev. Cecil Scott, British director of the Evangelical Mission League in Lisbon, which coordinates Protestant missions in Angola. They were charged with having helped Angolan students flee the country. *(Noah was released in August and joined his family in Southern Rhodesia.)*

(In September the Portuguese authorities arrested four Methodist missionaries—Wendel L. Golden, Ernest E. LeMaster, Marion W. Way, and Frederick C. Brancel—for alleged subver-

sive activities. They are now imprisoned in Lisbon without formal charges placed against them.

In a statement on these arrests, the Methodist Board of Missions said: "We believe these missionaries have been illegally detained and unjustly charged. We will urge Methodists and all other Christians to pray for these four men and will work through all available channels for their early release.")

Since the beginning of the Angola bloodletting, which has seen more than 4,000 whites and Negroes killed, Congregationalists and Methodists have remained at their mission posts, although their wives and children have been evacuated to Southern Rhodesia and other safer spots.

Difficulties in South Africa

In South Africa, missionaries complain that the government's apartheid policies prevent them from promoting the inter-racial schooling and other activities they would like. And, in leftist-leaning Guinea, Baptist missionaries had entrance permits cancelled abruptly when Guinea became independent from France and became decidedly cool toward America and other Western nations.

In other parts of Africa, however, missionaries generally feel they get either adequate cooperation from the local governments or that they are left alone. An estimated 20,000,000 of the approximately 170,000,000 Africans in so-called tropical Africa—the area between the Sahara and the Republic of South Africa—are considered Christianized.

As Africans get more education and more political power, they are forcing an evolution in the missionary's duties. In the old days, veteran workers in Africa say, the missionary was the head of the local church, teacher, work foreman, doctor and everything else. He often ran his mission as a little empire, some even resorting to the whip to keep "raw heathen" servants in line, according to mission lore. But times have changed and are changing even faster these days.

Africans replace Americans

The American denominations are gradually turning over their African churches to African administrators. Rev. Kenneth Choto, a short African with a partiality to bow ties, holds the top post at the Old Umtali Mission Station. George J. Fleshman, a hearty Ohioan, helps Rev. Choto oversee what's going on but leaves most of the actual doing to Africans. The Methodists have reorganized their church system in Ruanda-Urundi, the Congo and here so that Africans eventually will run everything. One of the three American Methodist bishops in Africa, Bishop Booth in Elizabethville, Katanga, is scheduled to take a new post in the United States before long, opening the door to the appointment of a Negro bishop as his replacement.

The result of the changing role of the missionary is that a different type of American is in demand. Many churches now want the "well-adjusted" man, usually with a secular specialty, as well as the minister with strictly religious training. Typical is Bruce Smalley, father of four, from Michigan, who runs this mission's experimental farm. Tramping around his layout in a straw hat and blue overalls, Mr. Smalley enthusiastically discusses rabbit breeding, crop rotation, the difficulties of developing a cheaper tractor for Africans, the virtues of a new type of brick stove for native houses and none-too-promising pineapple-growing experiment, with few references to "fellowship," "sharing," and "our message"—phrases that are common among older church workers on this continent.

In recruiting missionaries, many churches now use elaborate psychological screening tests to make sure their candidates will be able to withstand a violent "culture shock," resulting from immersion in the strange folkways of a strange continent. Their tests in some ways are similar to those Peace Corps administrators now are using. Persons who want to take up missionary work as an escape from problems at home or those looking for adventure for a short time are weeded out. "When you settle down in an isolated mission station, the adventure soon wears off," says Mr. Unger of the Seventh-Day Adventists. He notes this applies particularly to wives. "It's a terrific impact, particularly if she isn't mature."

The Methodists add special training on coping with communists: An instructor argues communist theory so convincingly for several days that his students are almost swung over; then he gradually tears apart the whole logic. "If you miss the last half, you're headed for Moscow," quips a good-looking girl missionary at Old Umtali. The reason for the communist training, of course, is to prepare missionaries to meet infiltration among the natives by the Reds.

After arriving in Africa, the missionaries receive still more training, principally in native languages. Baptists have a language school in Salisbury, Southern Rhodesia, where they learn Shona as well as African customs and folklore. Natives help with the training.

"Missionaries must know the native languages," says an official of the Evangelical Alliance. "The natives are wide open to you if you speak their own tongue. You can get down to cases with them and find out what they are thinking about. Without the language, they consider you an enemy instead of a friend."

Garrett students sign petition on Angola

A petition signed by a majority of Garrett Biblical Institute students and faculty was given to G. Mennen Williams recently to support the action of the U. S. administration in calling for an investigation in the UN of the atrocities committed in Angola.

The petition was presented to Williams, assistant secretary of state for African affairs, when he was in Evanston, Ill. Nov. 3, It urged these U.S. steps:

1) Press the government of Portugal for the immediate release of the four American missionaries being held without charges in Lisbon.

2) Press for the legal trial or the immediate release of Angolan Christian leaders now imprisoned.

3) Press for an investigation to see if NATO arms are being used against the people of Angola, and if so, take appropriate action.

4) Press Portugal to negotiate an end to the fighting in Angola and to agree upon a timetable for self-determination.

5) Assure Portugal that we understand the economic difficulties that will result from Angolan independence and make clear the willingness of the United States to urge economic assistance to Portugal.

6) Offer aid to the Angolan refugees in the Congo and political refugees here in the United States.

The Garrett Social Action Committee stated that reports had reached them that the Portuguese government has hired a U.S. public relations firm to present an alleged justification for the Portuguese attack on the Angolan natives.

report from

• Division of Temperance and General Welfare

Roger Burgess, Board Associate General Secretary in charge of the division

Gambling film being produced

Production of "Where Fortune Smiles," a gambling film to be presented by the Division of Temperance and General Welfare, is nearing completion.

Casting and photography for the half-hour film were completed the end of October in Hollywood, where the Rev. Donald Kuhn, director of communications for the Board of Christian Social Concerns, served as executive producer.

The film has been produced under the supervision of the Television, Radio and Film Commission of The Methodist Church. Producer is Burt Martin Associates. TRAFCO consultant on the film was Sam Barefield.

The idea for the film was sparked by Glenn Everett, a Methodist layman who is Washington correspondent for Religious News Service, and the Rev. Andrew Leigh Gunn, a Methodist pastor who led in the churches' partially successful fight against slot machines in Southern Maryland earlier this year.

Roger Burgess, Associate General Secretary of the Board of Christian Social Concerns, indicated the importance of the motion picture by stating:

"Unless the tide of organized gambling is checked soon, the United States will be faced with a social problem far exceeding that of alcoholism.

"There are already 5,000,000 compulsive gamblers in our society. A new organization — Gamblers Anonymous — is flourishing. Gambling has become a $40,000,000,000 racket in the United States alone, and most of this money goes directly to finance criminal elements in the underworld.

"The Methodist Church opposes gambling in all its forms from bingo to pari-mutuel race track betting. The 'something for nothing' philosophy and the exploitation of persons which pervades even petty gambling is in direct opposition to the basic Christian concepts of stewardship and the worth of individuals.

"This film is the first step toward a nation-wide program in The Methodist Church which will provide 40,000 churches and its 10,000,000 members with the tools they need to assist in the effort to stamp out this evil."

Edgar adds youth work to responsibilities

The Rev. Richard Edgar, Director of Leadership Development, has assumed full responsibility for the extensive youth work program of the Division.

In adding this responsibility to his portfolio, Mr. Edgar succeeds Mrs. Emogene Dunlap Kuhn, who directed the youth program of the Division and its predecessor, the Board of Temperance, since 1956. Mrs. Kuhn now plans to devote most of her time to homemaking, but will continue to assist the Division as a special resource person in youth work.

Under Mrs. Kuhn's leadership, more than 5,000 Methodist youth leaders have received special training in national and conference schools of alcohol studies and Christian action. Recently these schools have been broadened to include consideration of the role of sex in Christian living. This program has been developed in close cooperation with the Youth Department, Division of the Local Church, the Methodist Board of Education.

In his new responsibilities, Mr. Edgar will serve as a liaison member of the Youth Department with special responsibilities in the program area of Christian Citizenship in the Methodist Youth Fellowship.

He will also represent the total Board of Christian Social Concerns in the National Conference and Council of the Methodist Youth Fellowship, in various training enterprises in youth work, and on youth curriculum committees of the church.

Medical care seminar report now available

"The Methodist Church and Problems of Medical Care," a report on the research seminar held in May, 1961, has just been published. The report includes a discussion of why Christians in the church should be concerned, what the problem is, the costs of medical care, the role of government, social action emphasis for the Methodist church, the individual Christian's responsibility, long-range goals and intermediate steps, and selected resources.

This will be helpful to conference committees on Temperance and General Welfare in giving an idea of some of the dimensions of the whole area of medical care, and pointing to considerations for the church. It is available from the Service Department for 25 cents per copy.

Laboratory schools planned

The Leadership Education and Youth Departments of the Board of Education and the Division of Temperance and General Welfare have just announced the final plans for a series of laboratory schools to help adult workers with youth teach a unit titled "Sex and the Whole Person."

This unit will be available in March. It has been written by Frank Wier, a staff member of the Editorial Division, Board of Education.

Watch for aging articles

The second inter-agency consultation on aging was held in Cleveland in October. Beginning in January *The Methodist Story* will feature a series of articles dealing with the aging. These articles will appear in a three-months series.

Students Act on Angola

Objection to Portuguese colonial practices and especially to its imprisonment of Methodist missionaries was expressed Oct. 27 by 70 members of the Methodist Student Movement at six Washington area schools — American University, University of Maryland, Georgetown University, George Washington University, Howard University, and Wesley Theological Seminary.

Methodist students from these schools marched near the Portuguese Embassy and also at the White House and distributed statements and information to passers-by. They expressed the feeling that the United States "does not need to be allies with nor wishes to be allies with any nation which carries on such flagrant violations of human rights as has the Republic of Portugal."

Interested primarily in arousing public awareness of the "atrocities carried on by Portugal," the MSM group later met with the Rev. Malcolm McVeigh, Methodist missionary returned from Angola, to further their own education for subsequent action.

Recently the students issued a fact sheet on "Methodist Missionaries in Portugal." In it they urged Christians to:

1) Become informed on the situation in Angola by getting the facts from the Methodist Board of Missions, 475 Riverside Drive, New York 27.

2) Set up study groups in local churches and take action on any decisions made.

3) Write letters of concern to the State Department and mail a copy to the Portuguese Embassy.

report from

• Division of Human Relations and Economic Affairs

A. Dudley Ward, Board Associate General Secretary in charge of the division

The crisis in Angola

On September 29, 1961, the Executive Committee of the Board of Missions of The Methodist Church adopted a statement on "The Crisis in Angola." The text of that statement appears below.

For seven months now the Portuguese and African people in Angola have been involved in an unrelenting war that has resulted in the death of thousands of men, women, and children of both races. Racial, economic, and political inequalities have so intensified the situation that it now threatens to explode into a war of extermination.

We gravely deplore the violence committed by Africans and Portuguese alike, but we cannot ignore or dismiss as unimportant the brutal and repressive conditions which led Africans to revolt against the Portuguese government in Angola in the first place.

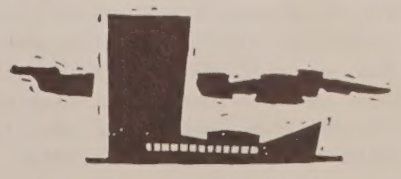
As a Christian church we cannot remain silent about the plight of the African in Angola. We abhor the suppression of his individual freedom, the denial to him of human equality, the restrictions of his right to worship, and the killings, arrests, and executions he is subjected to without proper and impartial trial. These conditions are condemned not only by The Methodist Church, but by the Christian conscience all over the world.

Portuguese colonialism in Angola is characterized by harsh practices involving a lack of economic advancement, few educational privileges or possibilities, and an economic system that borders on exploitation. The lot of the African under Portuguese rule in Angola has not changed substantially in 100 years. Cities and railroads have been built, harbors dredged, and estate agriculture encouraged, but the conditions of the African has remained essentially the same.

The Methodist Church, through its Board of Missions, is engaged in the work of carrying the gospel of Jesus Christ to 44 nations of the world. The Methodist Church was first established in Angola in 1885. Our basic purpose is that persons should learn of Jesus Christ as Lord and Saviour. It was he who said, "If ye continue in my word, ye shall know the truth, and the truth shall make you free." The gospel has always emphasized God's fatherhood and men's brotherhood, and it inevitably affects men's thinking on political, economic, social and educational questions—and it is here that there has been revolution.

We believe that the present civil war is a direct result of the postponement of much needed, long overdue reforms — not only for the African but for the Portuguese who also suffers and cries for want of a better way of life. We feel that time is running out and that an honest and workable solution must be found soon. We applaud the appointment by the United Nations of a six-man committee to investigate the situation in Angola as a useful step towards a solution, and we commend the United States for its actions calling for an investigation of atrocities there. However, these actions do not measure up to the needs demanded by the seriousness of conditions in Angola today, and we therefore urge nations and Christians all over the world to press in the United Nations General Assembly for decisive and effective action.

(Realizing that necessary reforms) cannot be effective without the free participation of the people of Angola, at all levels of government, we strongly urge the establishment of a plan for self-determination of their future by all people of Angola, with definite target dates proposed.



. . . at your service

AUDIO VISUALS

Challenge of Ideas. 16mm black and white sound film. Running time: 31 minutes. Produced by the Department of Defense. Available for purchase at $65.64 from United World Films, 1445 Park Avenue, New York 29, N. Y., and free loan from Army, Navy, and Air Force film libraries.

Reportedly released to take the place of the controversial *Operation Abolition*, this film tries to create an understanding of the world struggle for the hearts and minds of men. The conflict is a conflict of values and not of people. A weakness of the film is that it deals at length and in a highly personalized manner with the "American way" but portrays the communist side quickly and impersonally.

The film was produced primarily for use by armed forces and defense personnel overseas and, for this reason, no religious aspects of the conflict are brought into the picture.

However, as an introductory discussion of communist versus democratic government, it is one of the best resources available at this time.

"The Challenge of Ideas" is recommended for use with the junior age through the adult age.

Here's a final reminder about the Christmas for Christ emphasis. Materials are still available from the Service Department, 100 Maryland Ave., N.E., Washington 2, D.C. See the back cover of the Nov. 15 *Concern* for available materials. As Christmas draws near, remember the real meaning of this observance. And remind others to KEEP CHRISTMAS FOR CHRIST.

December motive devoted to peace

The December issue of *motive*, the magazine of the Methodist Student Movement, will be a special issue on peace.

Among the articles will be: "Toward Peace" by Murray D. Lincoln, "The Outlook for the West Today" by Arnold J. Toynbee, "The Most Important Question" by Norman Cousins, and "Unity and Reconciliation" by J. Robert Nelson.

A sensitive, thought - provoking prose narrative, titled "Christmas Eve — County Hospital," in the special issue was written by a medical center chaplain after a Christmas Eve vigil in Cook County Hospital, Chicago, with a resident in surgery.

Extra copies are available of this issue to groups which may want to use it as a resource in local churches, study groups, and for individual reading. For information write to: *motive*, P.O. Box 871, Nashville 2, Tennessee.

BOOKS

"We Can and We Will . . .", by Dwight Wendell Culver. Available from: Service Department, 100 Maryland Ave., N. E., Washington 2, D. C., or Literature Headquarters, Woman's Division of Christian Service, 7820 Reading Road, Cincinnati 37, Ohio. 75 cents each.

This manual on race relations for the local church reviews the present situation in education, voting, housing, employment, public accommodations, and in the church. It contains information and a program of action for church groups and individual Christians as well as reading suggestions and places to get help.

CALENDAR

Christian Social Concerns events on the national, regional, and annual conference level will be listed in the space below.

Suggestions for calendar items may be sent to CONCERN, editor, 100 Maryland Avenue, N.E., Washington 2, D.C.

December

Christmas for Christ emphasis throughout the whole month.

1-2, New Mexico MSM Conference Alcohol Education Seminar.

3, Commitment Sunday

2-4, School of Moral Concerns, New England Conference.

3-5, North Carolina Conference (SEJ) Tri-District meetings.

7-10, Peninsula Conference Interboard Schools on the Local Church.

25-27, Ethical Responsibility in Economic Life, Seattle, Wash., and Portland, Ore.

February

1-3, Conservation Consultation, Washington, D.C.

. . . now available . . .

***We Can and We Will*, by Dwight Wendell Culver, a manual for the Quadrennial Program on Race, 75 cents each.**

***Should I Join the Peace Corps?* Single copy, free.**

***America: Friend of Freedom and Enemy of Tyranny Everywhere*, speeches in the House of Representatives by Congressman Henry S. Reuss, 5 cents each, $3.00 per 100.**

***Race Relations Sunday Message*, by the National Council of Churches, 5 cents each, $2.50 per 100.**

***The Churches Speak Up on Birth Control*, single copy, free.**

***New Facts About Birth Control*, by Alan Guttmacher and Joan Gould, 25 cents each.**

***The Population Bomb*, single copy, free.**

***The Population Crisis*, by William H. Draper, Jr., single copy, free.**

***The Population Explosion*, by Richard M. Fagley and Park Jerauld White, 25 cents each.**

***Too Many People*, by Margaret Sanger, $3.00 per 100.**

***Responsible Family Planning*, 25 cents each.**

LETTERS

We solicit comments, criticisms and commendations for these columns. We will print, as space allows, portions of all those letters which are significant and signed. Address correspondence to Letters, **Concern**, The Methodist Building, 100 Maryland Avenue Northeast, Washington 2, D. C.

Hope for the world

Dear Editor:

The article "Hope for the World," by Stanley S. McKee, *Concern*, Nov. 1, is desperately needed at this time. The document adopted by the Salt Lake City conference is an excellent one and the planned invitations to leaders of other denominations is an excellent idea. The whole world is involved, directly or indirectly, and all of those in authority of every nation should be given an opportunity and urged to take a part in this life saving program.

Jesus' great commission to "go into all the world and preach the gospel to every creature" is just as important now as it was when he gave it. Paul discovered that the gospel is the power of God unto Salvation. Those of us who have been watching communism engulf as much of the free world as it has during the past 40 years should realize by this time that political and military alliances without the gospel influence have only led us to what we are now facing.

The Apostles realized the value and the influence of the gospel and went as far as they could with the message of the gospel. We Americans need to do the same thing. But instead of learning the Commandments of Jesus and discovering the value and influence of the gospel, we spend our time and money for so-called pleasures. Americans spend approximately 17 billion dollars a year for alcoholic beverages and tobacco, mostly cigarettes. President Kennedy's Conference on Heart Disease and Cancer found that two Americans die every minute from one of the two diseases. No doubt a very large per cent of these victims used either alcoholic beverages or smoked cigarettes or both. A 17 billion dollar a year missionary and evangelism program would make it possible for every citizen of every country to have a Bible and hear the gospel preached often enough to be able to understand the plan of salvation in less time than we have had repeal of the 18th amendment. The marvel is that God has been as patient with us as he has.

May God bless those who take part in giving Hope for the World.

Harold J. Harper
Laredo, Tex.

Russia ignores public opinion

Dear Editor:

The Nov. 1, 1961 issue contained a letter by Mrs. Frances B. Ross. This letter included the statement that Russia "would not want to fly in the face of overwhelming public opinion in the uncommitted countries."

I call attention to the fact that Russia resumed nuclear testing during the Belgrade conference of the "neutral" nations. Russia then exploded her 50 megaton bomb after all the neutral nations had gotten on their knees and begged her not to do it. What better evidence do you want of the fact that Russian government will do what it feels advances the communist cause regardless of "public opinion," even neutral "public opinion?"

Howard Lydick
Richardson, Tex.

Church councils not privileged

Dear Editor:

I am writing this letter first to commend you on the *Concern* "special issue on China" published September 15. Several of the articles seem to deal clearly and logically with the exceedingly complex problems of the relations of Red China to the Chinese Nationalists, to the East and to the West, and especially to the United Nations.

But I must admit that I am primarily motivated to write this letter in order to voice a criticism. It seems to me that the article, "Churches and the China Issue," falls short of the standard of clarity and logic represented in the other articles. More than that, however, this article seems to be outside the stated purpose of the special issue, which purpose was to help Christians and conscientious citizens to "study and discuss this question in an effort to arrive at a practical and morally sound position" Rather than making a study and developing a discussion, this article seems bent simply on presumption and propagandizing. It assumes that the Christian will admit Red China to the United Nations and then gathers in some reasons to try to buttress that position.

Of course, this method may be a fruitful way to invoke discussion on the particular topic, but the lack of strong reasons for the position does not help in this complex situation.

I am most concerned, however, with the privileged sanctuary that the author apparently constructs for the pronouncements of the "church councils." While admitting that no Protestant "is obligated to accept resolutions by church councils," he then adds that the Protestant nonetheless "is obliged to give them respect and consider the reasons for their adoption"—in this case respecting the Red China situation. His concluding sentence to the article is that "members of local churches should respect these resolutions and consider the reasons for them."

Granted that the Protestant should "consider" the reasons behind resolutions by church councils, whatever the subject. But what does the word "respect" mean? If it means no more than considering the actions of councils for soundness and truth, then of course Protestants should reason together in good faith. But if its meaning goes further, is the author not suggesting that the Protestant in effect feel obligated to accept the resolutions by church councils, the very thing that he said Protestants are not obligated to do? To this reader author Soule seems to be suggesting that politicians take the pronouncements of church councils on complex issues as the sentiment of the church members and that the church members furthermore grant these councils this privileged sanctuary regardless of personal conscience and conviction.

It appears to me that the tail is trying to wag the dog. A national board member, away from the local church, is forgetting the primary significance of the local Methodist Church and the individual Methodist. Because there is a local church there can be a national board, but the parent seems here to be castigated by its offspring. Do not misunderstand me. I am not against national boards. They have an important function. But their function is *not* to construct privileged sanctuaries from which to proclaim church council actions on knotty political problems with the view of Protestants respect their privilege and abrogate their own personal convictions.

Rev. P. Dale Neufer
College Avenue Methodist Church
West Somerville, Mass.

Dateline

(continued from front page)

and Majority Leader of the Senate are of the same faith.

President Kennedy has made a forceful appeal to extremists urging them to trade their adolescent dreams for the realities of political maturity.

Speaking in Seattle, the President reminded the American people that we must reconcile ourselves to the fact that our problems do not "lend themselves to quick and easy solutions." It is not within our power, he said, to "right every wrong or reverse each adversity" and "there cannot be an American solution for every world problem."

The President warned against the black and white choices that appeal to those who are frustrated by the complications of the days in which we live. The choice, he explained, is not always between "surrender" on the one hand or "war" on the other.

Attempting to answer those who find it difficult to understand why a country must arm for war and prepare for peace at the same time, President Kennedy said "a willingness to resist force, unaccompanied by a willingness to talk, could provoke belligerence, while a willingness to talk unaccompanied by a willingness to resist force, could invite disaster."

The Civil Rights Commission has issued its fifth and final report for 1961. Titled "Justice," the report covers police brutality, police connivance in private violence, exclusion of Negroes from juries, and the problems caused by insufficient remedies.

The report also includes a summary of all five reports and conclusions based on a brief study of the status and civil rights of American Indians. The first four reports covered voting, education, housing and employment.

The commission made four recommendations unanimously:

1) That Congress consider enacting a grants-in-aid program to assist state and local governments, on their request, to raise the professional quality of their police forces.

2) That Congress consider adding to the existing federal criminal statute against unlawful official violence a section spelling out specific acts that would constitute crimes such as physical injury, unnecessary force during arrest or custody and assisting private violence.

3) That Congress consider amending the civil statute against brutality to make county, city, or local governments which employ the officers jointly liable to victims of officers' misconduct.

4) That Congress consider empowering the Attorney General to bring civil proceedings to prevent jury exclusion because of race or nationality.

In a final recommendation, the commission appealed to President Kennedy to use the leadership and prestige of his office in support of equal protection for all.

Before the fifth report was released, Senate Majority Leader Mike Mansfield (D-Mont.) said that President Kennedy in 1962 might recommend that Congress pass some of the proposals made by the Civil Rights Commission, but he did not know which ones. Mansfield also said he saw no possibility that the Senate would amend its rule next year for shutting off filibusters by reducing the votes needed to close debate.

Three meetings of interest to social action leaders are coming up early next year. These are:

CHURCHMEN'S WASHINGTON SEMINAR to be held Feb. 27-March 2, has openings for 45 Methodists, contact the Rev. Robert Regan, Jr., 100 Maryland Ave., N. E., Washington 2, D. C.

NATIONAL METHODIST CONSERVATION CONSULTATION to be held in Washington, D. C. Jan. 31-Feb. 2, write for information to the Rev. Emerson Smith, Director, Department of Economic Life, 100 Maryland Ave., N. E., Washington 2, D. C.

INSTITUTE ON OVERSEAS CHURCHMANSHIP to be held at Gilmor-Sloane House, Stone Point, N. Y., Jan. 22-26, sponsored by the NCC, contact the Department for Churchmen Overseas, National Council of Churches, 475 Riverside Drive, New York 27.